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Mr. C. STANILAND WAKE then read a paper on the "Psychological Unity of Mankind," of which the following is an abstract.

In it the author contended that, as it had often been said, the *human* race, considered as an organic whole, resembled an individual man; therefore, it must have had an infancy, childhood, youth, and manhood. It would be interesting to endeavour to trace this, in various stages of development, through the various families of mankind now existing. In the case of the European mind, its successive stages of evolution might be classified as that of the *child* whose actions have relation wholly to *self*; that of *boyhood*, in which the *will* is especially active, often accompanied by the exercise of *cruelty*; the *youthful* period, in which the *emotional* nature is the most predominant; that of *early manhood*, which may be described as the *empirical* stage, in which the *imaginative* faculty is the most active; and finally, *actual manhood*, in which *reason* has established its influence.

On a search among the several great divisions of mankind for representatives of these stages of individual progress, it would be found that the oldest and most uncivilised of the races answer to the earliest stage. The character of the aborigines of Australia has been described by a late writer as "one of unmitigated selfishness." In the aborigines of the North American continent, the second mental phase is exemplified. The chief mental characteristic of the American Indian being *strength of will* combined with natural *cruelty*, admitted by their most zealous advocates to be a leading trait of their character. This cruelty, resulting from the thoughtless activity of the wilful "self," the continuance of which appears to be usually co-extensive only with that of the thoughtlessness which gives to selfish action its abhorrent character, is also exhibited, although less prominently by the aborigines of Australia. The *emotional* stage of human mental development would seem to have its closest counterpart in the mental condition of the Negro. *Subjectively*, the youthful phase of the civilised mind would appear to be exactly similar to that which is observed among the Negroes, as a race. In each of the preceding stages, the *selfish*, the *wilful*, and the *emotional*, which may be classed together as developments of man's *sensuous* nature, there would be necessarily a certain admixture of "intellectual" activity. This is increased in the next, or *empirical* stage, that of early manhood, which is most perfectly represented by the Asiatic, or Turanian family of peoples. The Asiatic mind is extremely active in relation to the simple phenomena of external nature, and the application of the knowledge thus gained to the satisfaction of physical wants. It would appear, however, to be incapable of generalising from its observations; and hence the absence of any actual science among even so civilised a people as the Chinese. The Hindoo mind, while it has much in common with that of the Turanian, presents a great contrast to it. Empirical thought is that which governs the civilisations of both Chinese and Hindoos; but whilst in the one case it has for its object the simple experience of life; in the other it almost overlooks the mere facts of science, and becomes active about the first principles of nature itself. We must look to the European intellect for the

phenomena which distinguish the *rational* stage of man's mental development ; and judging from the results of its activity, we must say that the full manhood of humanity expresses itself in this the youngest and most perfect of the races of mankind.

If the analogy thus drawn be well founded, we are justified in believing that before the European race could have reached its perfect stage, it must have passed through all the intermediate phases of development, and that these can be reproduced by observation of the present condition of the inferior races of man. This conclusion must, however, be somewhat qualified ; as the peculiarities of inferior peoples, which constitute these race characters, can never have been so strongly marked in those which have progressed further in the process of evolution. Therefore, the present imperfection of inferior peoples is not necessarily introductory to the more perfect development exhibited by the European. Probably the Australian and American aborigines have continued so long under their present conditions of existence, that the race cannot be improved, and even the Negro and Asiatic races appear to be incapable of making any further progress *from within*. The primitive "equality" of all the races of man does not necessarily suppose their common origin. This equality, however, disposes of the question of a primitive plurality of *races* ; and, therefore, the *reason* for requiring a plurality of origins ceases. Moreover, the lapse of time required for the formation of race characters accounts, also, for the universal spread of man over the globe. Even if we suppose the *ape* origin of man, it is very unlikely that he has had more than one centre of origin. For the highest and lowest human types resemble each other much more closely than either of them resembles the ape ; and it is more probable that the superior races of man have been derived from inferior ones, than that they have had independent ape origins.

The thanks of the Society were voted to Mr. Wake for his paper.

Mr. PIKE said that the European races which have attained the highest development, the highest emotional feelings were combined with the highest intellectual powers, and no broad line could be drawn between emotion and intellect. In ancient Greece, for instance, the highest degree of art existed at the same time with the highest intellectual power. Neither could the supposed selfish and wilful periods of development be separated, and the alleged analogy of certain races and certain stages of development could not be sustained by facts. The facts adduced to prove the psychological unity of man would equally prove the unity of all mankind ; and not only that, but it would involve the unity of all mammals also. The young of all species of mammals exhibited similar emotional feeling in their activity and playfulness, and, as regards emotion, it was impossible to draw a line between them. There is uniformity, but there is diversity also between the English and the Germans, yet all possessed the same emotions and faculties differently developed and in different proportions. It was a difference of degree and not of kind. He did not think the author of the paper had proved the psychological unity of all mankind apart from that of the unity of all mammals.

The discussion was continued by the Rev. D. Heath, Mr. Dibley, Mr. Dendy, Dr. Donovan, Mr. Charlesworth, Mr. Mackenzie, and Mr. McGrigor Allan.

The PRESIDENT said Mr. Pike had well pointed out that if Mr. Wake had succeeded in proving the psychological unity of man, he had proved also the psychological unity of all, or nearly all, forms of animal life. There was a gradation rising successively from the lowest stages of sensation, motion, and consciousness to the highest stage of intellectual existence; and all the arguments advanced in support of the psychological unity of man might be applied to a greater portion of the animal kingdom. The paper appeared to be an epitome of Mr. Wake's book, but he could not find out distinctly what were the opinions expressed by the author in either the one or the other. So far as he understood them, Mr. Wake's views as published in his book were common about a century ago, and the present paper seemed to revive the metaphysical disquisitions of that period. He thought it was impossible to found a science on the supposed unity of the human race.

Mr. WAKE, in replying to the remarks on his paper, said it was not intended to enter fully into the subject, but to take a general view of it. With regard to the special distinctions of race, he observed that he did not intend to signify that the five distinctive qualities he mentioned were possessed exclusively of all others, but that each one was predominant in different races. All human races showed a portion of intellectual development, but in the lower races the instincts were predominant. With respect to the mental development of animals, he believed that they did possess a certain portion of the reasoning faculty, but that it was only carried to a certain point. The unity of man was, however, only the secondary question. What he meant by the psychological unity of man was that each race shows a certain kind of mental activity peculiar to itself. He was willing to admit the psychological unity of man was connected with that of the animal kingdom.

The meeting then adjourned to the 19th inst.

MAY 19TH, 1868.

THE PRESIDENT, DR. HUNT, IN THE CHAIR.

The minutes of the previous meeting were read and confirmed.

The Fellows elected were announced as under:—Frederick Griffin, Esq., 1, Palace Gardens, W.; Lieutenant S. P. Oliver, R.N., F.R.G.S., Royal Arsenal, Woolwich; Robert Crawford, Esq., Westbrook, and Reform Club, S.W.

Hon. Fellow—Dr. Guistiniano Nicolucci, Isola de Sora, Italy.

Corresponding Member—Mons. le Contre-Amiral Vicomte Alphonse de Fleuriot de Langle, Chateau de Pradalan, Morlaix, Finistre, France.